Fourthly, the public service as at present constituted was absolutely wanting in co-ordination. Taking the superior grades of officers in the various departments, it would be clear that their salaries were not based on any uniform standard. He contrasted the salaries of the Excise Commissioner and the Police Commissioner, the Dewan Peishkars and the Executive Engineers, the Tahsildars and the Assistant Engineers or Headmasters of Schools, the Stationary Magistrates and the Circle Inspectors, and the District Judges and the College Professors, and said those were but a few instances of such striking disparity. In his opinion, there ought to be some equalisation of salaries in the different departments.

Lastly, the Member dwelt upon the safety of public servants. The duties of the administration regarding the Public Service were two-fold. The Government should protect the public from the infringement of their rights and liberties by public servants. They should also protect the public servants from the unfounded attacks on them by the public and from the autocratic treatment by their superior officers. Grievances against public servants should be promptly enquired into. There was a set of rules to regulate such enquiries, but therules were hardly observed. Under no circumstances should the punishment inflicted on a public servant produce a humiliating and demoralising effect. There should also be a sense of proportion maintained between the punishment and the nature or gravity of the offence alleged or proved. Appeals from public servants should be promptly heard, and the right of representation by Vakils should be allowed to appellants, so that the points of grievance might be better placed before the Government and in a comparatively shorter period of time.

Dewan's reply.—Noted.

142. The necessity for entertaining qualified Eazhavas more freely in the Public Service

Mr. N. Kumaran Asan (Member, Nominated) said that, in spite of the vigorous representation of the Eazhava Members of the Assembly from year to year and the favorable orders issued by the Government, there had been no marked improvement in the matter of the entertainment of the Eazhavas in the Public Service. He then took up department after department and said that comparatively very few appointments had been given to the members of the community since the last Session of the Assembly. According to his figures, 4 appointments in the Police, 11 in the Excise, 10 in the Forest, 2 in the Public Works, 14 in the Education, 2 in the Registration, 3 in the Judicial, 2 in the Anchel, and 2 in the Agricultural departments had alone been given to them during the last one year. In the Police, a single constable and 3 clerks were alone appointed. The difficulty of enlisting Eazhavas in the Police Department was unnecessarily exaggerated. The difficulty of their access to all places was a thing of the past. He therefore asked for a larger representation in that department. The Excise Department also could very well take in more Eazhavas, and it should be insisted on. In the Forest Department, very few volunteered to take up service; and in the Education Department, there was a paucity of teachers. That accounted for a good number of Eazhavas having been appointed in them. In regard to the Revenue Department, there was the impression that the community could not get in, owing to the existence of the Devaswoms. But there were several appointments in it, which were quite unconnected with Devaswom work. The Eazhavas could very well be appointed to them. In British India, Eazhavas were appointed Proverthicars and Proverthy Accountants. In the Secretariat also, not one appointment had been granted to an Eazhava. He then said that, even after securing appointments, the community suffered much in the matter of promotions. Their claims were often overlooked in giving promotions. He therefore requested that instructions should be issued to heads of departments to entertain qualified Eazhavas more largely in the service and also to give them their legitimate promotions.

[Before closing, the Member referred to Mr. V. P. Madhava Rao, who had recently been elevated to the Dewanship of Baroda. As the Dewan of Travancore, he had, in the short space of two years, introduced several wholesome and lasting reforms for the country's good, the foremost of which was the creation of the Sri

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Mulam Popular Assembly. It was therefore fitting that he should, in the open Assembly, congratulate, not only on his own behalf but on behalf of the entire Assembly, individually and collectively, that eminent and large-hearted statesman on his elevation to the high office of Dewan of that model Native State of Baroda, which he so highly deserved.]

Dewan's reply.—The representations of the Member will be referred to all Heads of Departments for remarks.

143. The need for giving greater facilities for the entertainment of sea-coast Christians in the Public Service and for their better education.

Mr. X. G. Lopez (Member, Nominated) said that the sea-coast Christians, though they came under the general class of Christians, were in the most backward condition. They had yet to realise the value and importance of education, which alone raised the social and political status of a community. They were mostly landless people, maintaining themselves by catching and curing fish and by some petty trades. Excepting a small minority, the rest were all illiterate. Poverty was staring them in the face and they were therefore unable to start schools in their midst. Unless and until the Government introduced a free and compulsory system of elementary education among them and granted them also some fee concessions, such as were given to the Eazhavas, Mahomedans and Pulayas, the community would have to remain perpetually in the same backward condition. The baptismal registers in churches would be a correct guide at finding out if one belonged to the community. Considering the present social condition of the sea-coast Christians, it was unlikely that other Christian communities would profess to belong to the community of sea-coast Christians. He requested that the matter might receive kind consideration.

He next pointed out that, excepting a few solitary instances, they were kept out of the public service altogether. In their case, a rigid adherence to the rules regarding the qualifications for entertainment in the public service should not be insisted on; but the concessions granted to the Eazhavas, Mahomedans, and Pulayas should be extended to them. He therefore prayed that they might be given greater facilities for entertainment in the public service in the subordinate ranks.

Finally, the Member thanked the Dewan most sincerely and humbly, both on his behalf and on behalf of the community, for the recognition shown to the community by nominating to the Assembly at least one of their number. The enlightened policy of the present administration, if only continued, would, he felt sure, result in untold blessings to the whole country, and particularly to the backward communities. He therefore represented that the community would ever be grateful to the Dewan for the enlightened policy pursued and that they devoutly prayed that he be spared in full health and glory for many years more to continue his noble mission.

Dewan's reply.—Noted.

144. Special encouragement to the South Travancore Christians in the subordinate Service of the State.

Mr. S. K. Appavu (Member, Nominated) said that the South Travancore Christians, who were mostly converts from the depressed classes, such as the Channans, Eazhavas, Pariahs and Pulayas, formed one-fourth of the population and one-third of the literates of South Travancore; but they were practically not represented in the subordinate service of the State. In spite of the liberal policy of the Government in entertaining the South Travancore Christians in the service, the Heads of Departments, in whom the power of appointment was vested, would not generally entertain them on the ground of their being Christians who, as a class, were fairly represented in the service. The Member requested that the sympathetic policy of the Government in the matter of entertaining the depressed classes in the service should be pursued in the case of the South Travancore Christians and that the Heads of Departments and Offices

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